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1992

REORGANIZED FOR EASY USE

Expanded Section of Trend Articles
by Expert Researchers:
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* Carl Dudley
* and Many Others

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Preparation of this Yearbook is an annual project of the National Council of Churches of Christ in the United States of America.

This is the sixtieth edition of a yearbook that was first published in 1916. Previous editions have been entitled, Federal Council Yearbook (1916-1917), Yearbook of the Churches (1918-1925), The Handbook of the Churches (1927), The New Handbook of the Churches (1928), Yearbook of American Churches (1933-1972) and Yearbook of American and Canadian Churches (1973-present).

INTRODUCTION

This edition of the **Yearbook of American and Canadian Churches** is the 60th in a series that began in 1916. Although it is a project of the National Council of Churches of Christ in the U.S.A., it is intended to be a general report on religious life in North America. Therefore, this yearbook contains information about many different faiths, not only Christian bodies, which the term *churches* implies.

This edition represents the first step in an evolution from a manual process of collecting and recording data to an electronic process. One of the first benefits of this transition is the index of names of people listed in directories 3 and 4 (Religious Bodies). Once the records were computerized the computer extracted names and organized the index.

Organizing all the information into a form that could be computerized presented several problems. Many of these problems were the result of the diversity of organizational structures and styles of religious bodies in Canada and the United States. In all cases an attempt was made to present information about organizations in a form that accurately reflects the structure of their organization.

Another change that computerization made possible was a reorganization of the way that religious periodicals are listed. Directories 3 and 4 which are religious bodies in Canada and the United States now only include the names of periodicals published by each organization. The editor's name, address and telephone number is listed in directories 13 and 14.

A new directory is included in this edition. It is directory 15, International Congregations. The material found in directory 16, Depositories of Church History Materials, has been expanded and is now included as a directory.

Regular users of this yearbook will notice several changes in the statistical section. Previous editions have included summaries of statistics for comparative purposes. The statistics collected this year do not lend themselves to comparisons with previous years without distortions. Rather than publish information that will misrepresent the changing nature of religious life in North America, the comparisons are not included. Two examples will illustrate the difficulty. This year the Church of God in Christ reported membership statistics for the first time since 1982. They reported an increase of 1,790,214. To include this increase in membership as if it happened in one year gives the wrong impression. A second example is the Presbyterian Church (U.S.A.). This denomination changed the way that it counts its members. The result is that between 1989 and 1990 they indicate an increase of 1,101,527 members.

Please refer to the introduction to the statistical section for more information about using the statistical tables.

Kenneth Bedell
Editor

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SOCIAL IDEOLOGY AND COMMUNITY MINISTRIES
Implications from Church Membership Surveys

Carl S. Dudley and Thomas Van Eck
Center for Church & Community Ministries

Which churches will launch social ministries in their communities? Conservative or liberal? Big or small? City or country? Black or white?

We studied approximately 100 congregations of 14 denominations, involved in social ministries in Illinois and Indiana. We found that everything from theology to geography affected churches' attitudes toward social action and community ministry. But because of the complex interaction of all those factors in each church, many churches defied stereotypes. Among them:

- Many conservative churches felt just as strongly about social justice as liberal churches;
- Rich churches support social justice ministries as much as low-income congregations; and
- Socially conservative lay members were more inclined to support social justice ministries than their more liberal pastors thought they were.
- The social attitudes of most congregations favor and support social ministries, but attitudes alone don't accurately predict project success.

Previous research shows that a variety of factors help shape members' attitudes toward social justice issues and the action their churches take.

We explored the effects of:

- Denominational affiliation;
- Socioeconomic status;
- Congregational size and geographic location;
- Theological orientation and social posture;
- Congregational self-images of social ministry;
- Stability and change
- Members' attitudes on their projects' success; and
- Pastor-laity differences and perceptions.

The question is: What makes the difference for each church?

1. Denominational Comparisons

Generally, denominational breakdowns do not show significant differences in membership responses.

Initially we examined our data for relationships between members' scores on the scales and their denominational affiliation. Although other researchers using national data have found differences between liberal, moderate, and conservative Protestants on various measures of social and political ideology (Roof and McKinney, 1987), we do not find striking differences between the more conservative, moderate, and liberal Protestants in our sample. On certain scales, some theologically liberal denominations are more socially liberal (e.g. United Church of Christ on the Systemic and Social Ideology scale), while on other scales they are less supportive of social ministry than some more typically conservative groups (e.g. Priority on Local Social Ministry).

Catholics in our survey lean slightly more toward favoring local social ministry; however, they are not significantly more liberal on the justice and social ideology scales. Although we explored the position that more hierarchial or connectional denominational structures (e.g. Catholics, Lutherans, Presbyterians, Methodists, and Disciples of Christ) may contribute to more support of social ministry (Davidson, et al. 1990; cf. Lincoln and Mamiya 1990), we found little support for that thesis in comparing these particular congregations.

We do find consistent differences in two areas, however.

Black churches in our study were significantly more liberal on social issues and orientation to working for justice (as anticipated by Roof and McKinney, cf. Lincoln and Mamiya, 1990).

In addition, the two Church of the Brethren congregations were also significantly more liberal than other Euro-American

TABLE 1, Denominational Contrasts on Scales CCPI -I

Scale Measuring:	R.C.	UCC	Presb	UMC	Luth	DOC	Bapt	Breth	Black	EvCov
Causes of Poverty:										
Systemic	10.0	10.5	9.5	9.7	9.6	9.8	10.1	10.4	11.8	10.5
Individual	9.9	10.7	10.5	11.1	10.7	10.1	10.3	9.2	9.5	9.7
Social Justice	10.2	9.9	9.8	10.1	9.6	10.2	9.8	10.9	10.7	10.3
Social Ideol.	9.3	9.8	8.8	8.7	8.9	9.2	9.6	11.3	11.2	9.9
Priority on Local Soc Min	11.3	10.6	11.0	10.9	10.8	10.8	10.8	11.5	12.1	10.6
Church should work for justice (%)	27	26	23	20	32	26	23	55	41	41
# Churches	9	5	10	11	5	6	4	2	5	4

See the following article for an explanation of the tables

respondents. Since our field studies and other survey questions show that both the African American and Brethren churches express a more conservative theology and maintain habits of cultural distinctiveness, we might speculate that this combination of theological views and social uniqueness contributes to these "denominational" differences in their social attitudes.

In general, we found that the attitudes of most congregations toward social justice issues were congenial and even supportive of the development of social ministries.

2. Socio-economic Effects

Attitudes cross socio-economic lines.

The influence of education, income, and employment have often been associated with particular ideological perspectives. When we compared members' attitudes among different educational levels, we found more liberal views among the more highly educated (cf. Roof and McKinney, 1987). But when we included education with other socio-economic factors such as income and occupation (Table 2), the combined socio-economic status effect does not show significant differences in the churches of our study, with two important exceptions.

Churches of lower socio-economic status, as compared with moderate and higher status groups, place uniquely strong emphasis on personal responsibility (failure) for situations of poverty. Churches with higher socio-economic status do not place as much blame on the individual for being in poverty, but they also resist blaming the system—poverty just is. At the same time, churches of higher socio-economic status are significantly more likely to support an active role for the church in developing justice ministries.

Throughout all the congregational responses, however, only one-fourth favor the church's involvement in justice ministries. In general, congregations may be more congenial with ministries of care and service than ministries of justice that seek changes in systems.

3. Church Location and Size

Urban churches are more involved in social action. Congregational size doesn't seem to be a factor.

Beyond the pre-existing conditions of denominational affiliation and socio-economic status, we explored the influences on members' attitudes based on community location and congregational size.

Geographic location of the church seems to have a strong influence on social attitudes. When we defined congregations in social locations from the inner city and urban areas to the small town and rural communities (see Table 3), significant differences are evident: Urban areas are more liberal and supportive of church involvement in community and justice ministries, while towns and rural communities are more conservative and less supportive.

In examining the influence of congregational size, these data do not support the thesis that large rather than small churches are more likely to support community ministries. Our data show that our smallest churches were nearly as likely as the largest to be in favor of church involvement in the local community, and were much more supportive of the view that the church should work for justice (See Table 3). The greater resources of

TABLE 2 Congregational SES Contrasts on Scales

SES:	LOW	MED	HIGH
Scale Measuring:			
Causes of Poverty:			
Systemic	10.3	10.2	9.7
Individual	11.0	10.2	9.6
Social Justice	10.0	10.1	10.2
Social Ideol.	9.3	9.4	9.6
Priority on Local Soc Min	11.1	11.0	11.0
Church should work for justice (%)	25	23	36
# Churches	25	16	20

See the following article for an explanation of the tables

larger churches account for their reported higher levels of involvement in social ministries, not a greater predisposition to become involved on the part of members (Davidson, et al., 1990; Lincoln and Mamiya, 1991). As we examined possible reasons for the effect of location on social attitudes, our small urban congregations most frequently reported feelings of being threatened and made vulnerable by massive social ills surrounding them that greatly increased their social consciousness.

4. Congregational Theology and Orientation to Society

Attitudes defy Evangelical or Liberal labels.

Apart from denominational affiliation, we examined the distribution of theological views of the members of each congregation. In developing a theological typology (Mock, forthcoming), we categorized churches as:

- **Evangelical** — when they showed a strong conversionist approach to salvation and a high percentage of members who take a literal interpretation of the Bible;
- **Liberal** — when they reflect a strong gradualist approach to salvation and a low percentage of members with a literal interpretation of the Bible.
- **Moderate** — when they have a blend of conversionist and gradualist approaches and a moderate percentage of members with a literal interpretation.

When we divided the churches into these categories, we found a spread of 11 evangelical, 27 moderate and 22 liberal churches. Churches of different denominations were distributed in several categories, but generally in the expected direction. We found, however, a few Evangelical congregations in traditionally moderate denominations (American Baptist, United Methodist), and a moderate congregation in a traditionally Conservative denomination (Lutheran Church-Missouri Synod).

To determine the individual congregations' orientation to society we also developed three categories of community posture based on members' views of how the church approaches social issues, community involvement, and focus of ministry:

- **Sanctuary** has an emphasis on an educational approach to social issues, low community involvement, and an emphasis on serving current church members;
- **Civic** has a mix of education and activism on social issues, moderate involvement in the community, and a blend of serving both members and the world;
- **Activist** has an avowed activist approach to social issues, support for community involvement and an emphasis on the church serving the world.

We found Evangelical churches with a conservative theology that supported strong Civic and Activist attitudes, and the opposite, congregations with Liberal theology that were inclined toward Sanctuary attitudes of social ministry. About half of these "unexpected" combinations were partners with contract congregations, drawn into the program through trusted working relationships in their communities.

But together they suggest that an Evangelical theology does not automatically restrict a congregation from engaging in community ministries, nor does a Liberal theology inevitably lead to attitudes that support social ministries.

As shown in Table 4, we found the theological orientation of congregations did vary with members' social justice ideologies, but not consistently in the direc-

TABLE 3 Urban/Rural and Congregational Size Contrasts

Scales Measuring:	Inner Urban	Outer Urban/ Suburb	Small City	Small Town/ Rural	Number of Members: LT 125	125 to 249	250 to 499	Over 500
Causes of Poverty:								
Systemic	10.5	9.8	9.8	9.8	10.3	10.1	10.0	9.8
Individual	10.4	9.7	10.6	11.0	10.5	10.3	10.5	10.0
Social Justice	10.2	10.2	9.9	9.9	10.3	10.0	10.0	10.1
Social Ideol.	9.9	9.5	9.0	8.8	9.7	9.4	9.2	9.3
Priority on Local Soc Min	11.3	11.2	10.8	10.7	11.1	10.9	10.8	11.3
Church should work for justice (%)	35	32	23	16	37	27	21	27
# Churches	20	17	13	11	14	17	14	16

See the following article for an explanation of the tables

tion anticipated from earlier studies (e.g., Hoge, 1976; Roozen, et al. 1984). Evangelical churches, when compared with Moderate and Liberal churches, indicated higher priorities on local social ministry, a greater concern for how systems cause poverty, and more liberal social ideology—all significant and in the direction opposite to the traditional expectations.

These differences reaffirm our field experience that Evangelical churches cannot be categorically consigned to conservative social views, or liberal churches to liberal socio-political positions.

Also in Table 4, the scores on members' attitudes strongly support the clustering of congregations according to their community posture. Sanctuary congregations were significantly more conservative in all the questions of priorities, causes, social justice and social ideology, while members of Activist congregations were more liberal. These differences are particularly dramatic in responses to the questions of the church's involvement in social justice.

These categories cut across denominational lines and are not limited by theological orientations. Members' view of their church's orientation to the community appears to have a very strong correlation with members' personal social ideology and justice views. This suggests that congregational self-awareness might both reflect and shape the social attitudes of its members.

5. Congregational Self-images of Social Ministry

Self-image affects a congregation's understanding of its mission.

Another approach to attitudes toward social ministry can be found by reviewing the history and specific stories by which congregations recall their relationships with their communities. In reading narrative materials we looked for images that seem to guide or dominate congregational attitudes. The congregational images focus the way that the church feels about its

TABLE 4 Contrasts on Scales by Mock Types CCPI-I

Scale Measuring	Sanct.	Civic	Activist	Evang	Moderate	Liberal
Causes of Poverty:						
Systemic	9.5	10.2	10.4	10.6	10.3	9.6
Individual	10.9	10.3	9.8	10.6	10.4	10.1
Social Justice	9.7	10.1	10.4	10.3	10.1	10.0
Social Ideol.	8.5	9.4	10.3	9.7	9.4	9.2
Priority on Local Soc Min	10.3	11.1	11.4	11.2	11.1	10.9
Church should work for justice (%)	18	25	40	27	26	28
# Churches	12	35	13	11	27	22

See the following article for an explanation of the tables

TABLE 5 IMAGES Contrasts on Scales CCPI-I

Scales Measuring:	Survivor	Prophet	Pillar	Pilgrim	Servant
Causes of Poverty					
Systemic	10.5	10.6	9.6	11.3	9.9
Individual	9.8	10.3	10.2	10.3	10.5
Social Ideol.	9.8	10.1	9.0	10.6	9.1
Priority on					
Local Soc Min	11.4	11.7	11.0	11.5	11.1
Church should work					
for justice (%)	32	32	22	33	22
Activism *	3.9	4.4	3.5	3.7	3.6
Advocacy **	10.7	11.0	10.3	11.0	10.6
# Churches	9	6	11	6	8

* Individual conscience vs. corporate congregational action on social issues. Scale from 1.0=individual to 7.0=corporate.
** Scale measuring priority given to church's advocacy for social justice issues. Higher score = greater priority.
See the following article for an explanation of the tables

role in the community, often reflected in program activities, membership recruitment, fund raising, social conflict, and other experiences in their community settings. We identified five patterned self-images by which churches tell their stories (Dudley and Johnson, 1991):

- **Pillar Churches** provide the anchor for their communities and have strong feelings of responsibility for it.
- **Pilgrim churches**, rather than focusing on place, provide spiritual and cultural shelter for racial and ethnic groups.
- **Survivor churches** have a lifestyle of weathering crises, and, although constantly on the verge of disaster, they will endure.
- **Prophet churches**, when they see evil, take a pro-active stance to transform the condition.
- **Servant churches** seek to live their faith in quiet service to help particular individuals in their time of need.

Although we identify these images through content analysis of congregational stories, differences are also evident in members' attitudes toward social ministries. As can be seen in Table 5, Prophet congregations are significantly more inclined toward corporate congregational action on social issues (Activism item), and they share with Pilgrim churches in their priority on local social ministry and an emphasis on advocacy for social justice issues (Advocacy scale). By contrast, Pillar and Servant churches have a more conservative social ideology, fewer members who support the church's involvement in local justice ministries, and fewer who agree the church should be working for justice. Survivor and Pilgrim churches, perhaps feeling trapped and punished by circumstances beyond their control, see poverty caused more by systemic problems than individual failures; Pillar and Servant churches place more responsibility on the individual and less on the system. In short, how churches "read" their history directly affects their present perceptions and future preparations for ministry.

6. Continuity and Change, 1987-1991

Participation in social action ministries have a slight effect on members' attitudes.

Since we have data drawn from the same

TABLE 6 1987 compared to 1991

Scales Measuring:	CCPI-1	CCPI-2
Causes of Poverty:		
Systemic	10.0	10.0
Individual	10.4	10.5
Social Justice	10.1	10.4
Social Ideol.	9.3	9.7
Priority on		
Local Soc Min	11.0	11.0
Church should work		
for justice (%)	25	28
# Churches *	44	44

* Only Churches who took both surveys are included in this table.
See the following article for an explanation of the tables

TABLE 7 SUCCESS Contrasts on Scales

Scales Measuring:	Viable 18 mos. after seed funding	Viable 12 mos. after seed funding	Lasted through seed funding period	Lasted less than one year
Causes of Poverty				
Systemic	10.0	10.3	10.5	10.5
Individual	10.3	9.8	10.3	10.2
Social Justice	10.2	10.2	10.0	10.0
Social Ideol.	9.4	9.8	9.6	9.8
Priority on Local Soc Min	11.2	11.0	11.3	11.4
Church should work for justice (%)	27	28	23	31
# Churches *	18	6	8	8

* Contract Churches Only
See the following article for an explanation of the tables

congregations in two samples taken in September, 1987 and January, 1991, we can observe the continuity or change in response to each item, possibly as a result of their participation in a program of social ministry. As seen in Table 6, three of the items showed no substantial change. Since these results reflect the views of different membership samples from congregations, the stability of these figures suggests that we have tapped the strong, solid continuity of social attitudes in these congregations.

Also in Table 6, we see a barely significant move toward more socially conscious ministry was reflected in the scales for both social justice and social ideology. Further, members of participating congregations were somewhat more likely to feel that the church should work for social justice. The slight movement in these measures and the intervention of many additional factors prevents us from claiming a direct, causal relationship between social ministries and attitude change. But at least the changes are in the direction of increased social sensitivity. Further, when compared with the stability of responses to most survey questions, these data suggest that ministry participation may have a liberalizing effect on members' social ideology and justice views.

7. Social Attitudes and Project Success

Most congregations have sufficiently liberal attitudes toward social action to make ministries work, but attitudes don't accurately predict project success.

To measure the relationship between members' attitudes toward social ministry and the church's development of a social ministry project, we defined project success as the ability to continue the ministry after the conclusion of seed funding in June, 1991. Our results are calculated in April, 1992, nine months beyond seed funding. Of the 40 original ministry projects, 18 seemed well organized and solidly funded and would be viable 18 months after seed funding; six additional will survive at least 12 months after seed funding; eight closed or were absorbed back into their congregational life when the seed funding was no longer available; and eight others never got started or ceased operation within the first year.

In Table 7 we see that members' attitudes and priorities are not useful predictors of project success. As we noted at the outset, these congregations showed strong support for social ministry. If there is a threshold of liberal social attitudes that is necessary to develop a program of social ministries, these churches seem to have sufficient strength. With that foundation, project success was more dependent upon other factors, such as the nature of the ministry that was chosen, the skills of available leaders, and the mobilization of essential resources.

Since our sample of churches was chosen to be typical of the Midwest, and is comparable in responses to similar questions in other regional studies, our data suggest that most mainline congregations' members have sufficiently liberal social attitudes and positive views of the church's role in promoting justice to support programs of social ministry.

TABLE 8 Pastor/Laity Differences CCPI-I

Scales Measuring:	Pastors' Scores	Actual Laity Scores	Pastors' Expectation of Laity
Causes of Poverty			
Systemic	11.4	10.0	9.8
Individual	7.7	10.3	10.4
Social Justice	12.4	10.1	9.9
Social Ideol.	11.9	9.5	8.9
Priority on Local Soc Min	12.0	11.1	9.9
Church should work for justice (%)	93	29	*
# Churches	42	42	42

* Pastors were not asked to rate congregations on this question
See the following article for an explanation of the tables

8. Pastor/Laity Differences and Misperceptions

Lay members are more supportive than many pastors perceive.

The first two columns of Table 8 show that pastors are significantly more liberal in their social attitudes than church members, as has been demonstrated in other studies (Hadden, 1969 and Wood, 1981). Pastors were also asked to estimate where they thought their laity, on average, would respond on the attitude and priority questions. We did not anticipate that pastors believed their church members to be substantially more conservative than the members reported about themselves. The consistent, comprehensive character of these differences suggests that clergy frequently overestimate the distance between themselves and their members and underestimate member support for social ministries. Pastors may consequently exaggerate the difficulties in gaining support for social ministries in the congregations they serve.

Since we have already seen the broad base of attitudes that support social ministries in most churches, this apparent misunderstanding between clergy and laity may inhibit the development of many social ministries by clergy who mistakenly believe that their members would not support such a program simply because they do not hold similar social views.

9. Summary of Findings

Positive social justice attitudes show a remarkably stable, broad base in Catholic, Mainline and Evangelical Protestant congregations. Since these churches appear to be typical, then we expect that most similar congregations have attitudes sufficiently supportive to provide a foundation for developing strong community ministries.

The church's location has more to do with members' support for such ministries than do denominational affiliations, popular theological categories, or members' socio-economic characteristics. While the broader culture provides the base for members' attitudes, the specific profile of these attitudes depends on congregational experiences.

The congregational self-image plays a crucial role in shaping the social ministry that is chosen, and in guiding how it is developed. The stories people tell of who they are as a congregation are a thread of continuity supporting their new ventures in ministry.

Clergy can also be significant. Although they hold more liberal views than their members on social justice issues, pastors tend to exaggerate these differences, which may be a barrier to developing social ministries. There appears to be more grass roots support for social ministries in typical situations than most leaders expected.

Because of this existing base of support, church leaders can give priority to encouraging members' involvement in ministry and can nurture and affirm the resulting attitude changes.

The Church and Community Project

Carl S. Dudley and Thomas Van Eck

When the Reagan Administration reduced federal funding for community services, many congregations showed renewed interest in their historic role as catalysts for local social ministries. With a grant from Lilly Endowment, the Center for Church and Community Ministries (affiliated with McCormick Seminary in Chicago) provided leadership training and seed money for 40 church-sponsored social ministries throughout the four areas of Chicago, central Illinois, Indianapolis, and northern Indiana.

In our study, we examine some of the attitudes of church members and clergy that are thought to be related to the development of community ministries and social action involvement. We compare responses of congregations of most major mainline denominations in a variety of social settings. We examine their beliefs and priorities, their attitudes and performance, and how all of that might change or stabilize during an extended period of time.

Between 1987 and 1991, we encouraged and studied the development of 40 social ministries involving more than 100 congregations of 14 denominations. Although the study is more limited than a national survey, the focus of these data allows us to both confirm and raise questions about other research.

Contract congregations were selected by denominational leaders who recommended typical congregations that were not heavily engaged in social ministries, but might be willing to try. In the course of developing community ministries, participating churches invited other congregations and social agencies to join as partners. These ministries were located in a range of communities from inner city to open country, with an ethnic, racial, cultural and ecumenical distribution that roughly reflects a regional demographic profile of Catholic and mainline churches, along with a small number of evangelical churches. With funding and strong volunteer participation, these churches developed a variety of community programs including transitional and rehab housing, youth education and employment, conflict resolution and resources for teen parents, adult literacy and elderly care, neighborhood centers and community development.

In September, 1987, 61 congregations participated in a membership survey. In addition, most pastors of these congregations completed surveys on their personal views and also gave estimates of their church members' average responses. Individual congregations used the survey information for project development and interpretation. The Center used it for comparative research. In January, 1991, near the conclusion of seed funding for projects, 50 congregations (along with most pastors) participated in a second membership survey.

Previous research has explored in detail the relationship between members' and clergy attitudes toward social issues and their congregations' social action activity (see Hadden, 1969 and Wood, 1981). In addition, a recent work by Davidson, Johnson, and Mock (1990) explores the relationship between faith and social ministry from 10 different denominational perspectives. Lincoln and Mamiya (1991) have provided us with important insights into social ministry and community involvement in the church experience of African Americans. These works suggest that a variety of factors (denominational affiliation, theology, congregational setting and size, socio-economic elements) are important in determining members' attitudes toward social justice issues and activity related to social ministry on the part of churches.

In this study, we begin by exploring the differences in members' ideological views by denominational affiliation and socio-economic status, and the effect of congregational size and geographic location. With this background, we examine more complex relationships by grouping churches into categories of theological orientation, social posture, and congregational self-image. We note the stability and the changes in members' attitudes between 1987 and 1991, and we observe the relation between project success and the members' survey scores. Finally, we

look at pastoral leadership by exploring differences between clergy responses, membership responses, and clergy perceptions of their members.

The Sample

The responses come from congregations selected for the Church and Community Project developed by the Center for Church and Community Ministries. The ministries in this project were located in a range of communities from inner city to open country, with an ethnic, racial, cultural and ecumenical distribution that roughly reflects a regional demographic profile of Catholic and mainline Protestant churches, along with a small number of evangelical churches. With funding and strong volunteer participation, these churches developed a variety of community programs including transitional and rehab housing, youth education and employment, conflict resolution and resources for teen parents, adult literacy and elderly care, neighborhood centers and community development.

At the beginning of a year-long planning phase in September, 1987, 61 congregations participated in a membership survey using questions drawn from the Parish Profile Inventory (Carroll, et al. 1986) and other sources (Feagin, 1975 and Wood, 1981). In addition, most pastors of these congregations completed surveys on their personal views, and also gave estimates of their church members' average responses. While individual congregations used these data for project development and interpretation, the Center gathered the data for comparative research. In January, 1991, near the conclusion of seed funding for projects, 50 congregations (along with most pastors) participated in a second membership survey. Although the survey data represent only a small part of the information we gathered from the reports of participants and observers throughout the development of these ministries, they provide the primary basis for this discussion.

Data and Measures

For our comparisons, we will be using selected questions and scales we've constructed from a number of survey items which provide slightly different, yet related, views on members' social ideology, their views on poverty, and their ideas about the role of the church in community and justice ministries. A brief description of each scale is given here.

Social Ideology Scale

This scale measures members' general orientation to selected social and political issues. Its four items measure attitudes toward welfare spending, affirmative action, obligations to the poor, and nuclear freeze.

Range: 3 (most conservative) to 15 (most liberal).

Causes of Poverty Scales:

Systemic - This scale measures the belief that poverty is the result of structural or systemic barriers blocking some groups from success such as government cutbacks, discrimination, low wages, and failures of industry.

Range: 3 (least blaming of the system) to 15 (most blaming of the system).

Individual - This scale measures the belief that poverty is the result of inadequacies of individuals such as lack of effort, lack of skills, and loose morals.

Range: 3 (least blaming of the individual) to 15 (most blaming of the individual).

Social Justice Scale

Measures how much one's faith calls one to work for social justice or to relieve injustices in society.

Range: 3 (least oriented to faith and social justice perspective) to 15 (most supportive).

Priority on Local Social Ministry Scale

Measures one's priority on the church being involved in local community ministry activities such as helping the needy, supporting local reform efforts, and developing programs to educate people on local problems and issues.

Range: 3 (least oriented to involvement in local efforts) to 15 (most supportive of local social ministry).

One additional survey question included in the tables for comparison asks members how they interpret the Biblical notion of God being a "God of Justice." In the tables, we report the percent of members' saying it means that the Church should work for justice and should support groups that are working to end inequality and oppression.

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III

STATISTICAL SECTION

GUIDE TO STATISTICAL TABLES

Earl Brewer

Since there are no religious questions in the U.S. census, the Yearbook of American and Canadian Churches becomes as near an "official" record of denominational statistics as is available. It is often supplemented by several sample studies, such as Gallup, National Opinion Research Center, and others.

Students, denominational, ecumenical, or congregational policy-makers may use these statistics to gain insights for program planning. Trends in religious adherents and the population of the countries may be related to these statistics.

In spite of these and other values, there are limitations of these statistics which need to be kept in mind by users:

1. The data are not for a single year. Each year the Yearbook staff sends questionnaires to appropriate officers of religious bodies in Canada and the United States. The responses are shown in Tables 1-4.

Denominations have different report schedules and some do not report on a regular basis. The Yearbook tables identifies the most current data (received for 1990 or 1991) with boldface type. Data dated 1989 or earlier are in light type.

2. The statistics are not comparable in all cases. Definitions of membership and other important characteristics differ from denomination to denomination. In Tables 1-4 of this section, full or confirmed membership refers to those with full, communicant, or confirmed status. Inclusive membership refers to those who are full communicants or confirmed members plus other members baptized, non-confirmed or non-communicant.

3. The data are incomplete. Different methods and times are used in collecting them. Some denominations don't keep or report statistics in some of the categories listed in the tables.

4. This statistical information is based on reports made by denominational leaders rather than "head counts" of the population.

The Yearbook staff wants to make every effort to improve the quality and the quantity of the statistics of the vast number of religious bodies. It is hoped that continued cooperation of religious bodies and ecumenical groups will enhance and make more useful this part of the Yearbook.

Statistics collected from other sources than the questionnaire are often included in the Yearbook.

Tables 1-4 are based largely on the responses to the questionnaires mailed to appropriate officials in all known religious bodies in Canada and the United States. The religious bodies are listed alphabetically. The financial data are based on the currency of the country.

TABLE 1: CANADIAN CURRENT AND NON-CURRENT STATISTICS

Fifty-three of the 87 religious bodies in Canada reported current statistics, with 34 non-current in 1991. The same number of bodies reported for the past two years. Fifty-five of the 87 denominations reported fewer than 100 churches, 22 fewer than 25. This is a clue to the size of membership, number of pastors and enrollment in Sunday or Sabbath Schools. Data for the latter are not shown for non-current reports.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ANGLICAN CHURCH OF CANADA	**1990**	**1,767**	**848,256**	**529,943**	**1,907**	**3,463**	**1,623**	**82,022**
The Antiochian Orthodox Christian Archdiocese of North America	1989	12	20,000		25	25		
Apostolic Christian Church (Nazarene)	1985	14	830		49	49		
Apostolic Church in Canada	1989	14	1,600		14	19		
Apostolic Church of Pentecost of Canada	1989	123	11,306		176	265		
Armenian Church ofNorth America, Diocese of Canada	1979	7	25,000		3	3		
ASSOCIATED GOSPEL CHURCHES	**1991**	**124**	**19,342**	**9,152**	**109**	**209**	**91**	**6,970**
Baptist General Conference of Canada	1987	70	6,066		80	84		
BIBLE HOLINESS MOVEMENT	**1991**	**14**	**904**	**358**	**6**	**11**	**NR**	**NR**
BRETHREN IN CHRIST CHURCH, CANADIAN CONFERENCE	**1990**	**36**	**3,069**	**3,069**	**51**	**100**	**32**	**2,293**
British Methodist Episcopal Church	1978	13	2,000		9	9		
Buddist Churches of Canada	1979	15	2,543		10	10		
The Canadian and American Reformed Churches	1989	41	18,944		37	55		
CANADIAN BAPTIST FEDERATION	**1990**	**1,100**	**130,000**	**130,000**	**715**	**1,274**	**NR**	**NR**
CANADIAN CONVENTION OF SOUTHERN BAPTISTS	**1990**	**104**	**6,001**	**6,001**	**NR**	**NR**	**104**	**6,482**
CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS	**1990**	**23**	**1,150**	**1,150**	**None**	**None**	**12**	**121**
CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA	**1990**	**325**	**74,286**	**26,784**	**450**	**1,039**	**NR**	**33,962**
Christian Brethren (a.k.a. Plymouth Brethren)	1985	600	52,000		NR	250		
CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN CANADA	**1990**	**36**	**4,251**	**2,496**	**25**	**48**	**36**	**1,006**
Christian Churches and Churches of Christ	1989	140	7,500		95	100		
CHRISTIAN REFORMED CHURCH ONNORTH AMERICA	**1990**	**240**	**88,892**	**50,927**	**202**	**276**	**NR**	**NR**
CHURCH OF GOD (ANDERSON, IND.)	**1990**	**50**	**3,151**	**3,151**	**39**	**57**	**44**	**2,639**
CHURCH OF GOD (CLEVELAND, TENN.)	**1991**	**98**	**5,958**	**5,958**	**NR**	**NR**	**NR**	**NR**
THE CHURCH OF GOD OF PROPHECY OF CANADA	**1991**	**50**	**2,915**	**2,915**	**114**	**114**	**49**	**2,644**
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN CANADA	**1990**	**380**	**126,000**	**126,000**	**380**	**380**	**380**	**NR**

TABLE 1: CANADIAN CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
CHURCH OF THE LUTHERAN BRETHREN	**1990**	**7**	**514**	**309**	**6**	**8**	**7**	**590**
CHURCH OF THE NAZARENE	**1991**	**161**	**10,951**	**10,915**	**117**	**243**	**159**	**15,957**
CHURCHES OF CHRIST IN CANADA	**1991**	**147**	**7,181**	**7,181**	**133**	**NR**	**108**	**NR**
Conference of Mennonites in Canada	1989	157	28,688		200	335		
CONGREGATIONAL CHRISTIAN CHURCHES IN ONTARIO, THE CONFERENCE OF	**1990**	**5**	**258**	**258**	**5**	**13**	**4**	**105**
The Coptic Church in Canada	1987	7	40,000		7	7		
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1990**	**13**	**6,478**	**6,268**	**13**	**15**	**NR**	**NR**
Evangelical Baptist Churches in Canada, The Fellowship of	1989	484	57,780		NR	NR		
THE EVANGELICAL CHURCH IN CANADA	**1990**	**46**	**3,688**	**3,688**	**46**	**79**	**39**	**3,431**
THE EVANGELICAL COVENANT CHURCH OF CANADA	**1990**	**23**	**1,286**	**1,286**	**17**	**31**	**16**	**1,392**
EVANGELICAL FREE CHURCH OF CANADA	**1991**	**124**	**13,299**	**6,358**	**51**	**126**	**124**	**NR**
THE EVANGELICAL LUTHERAN CHURCH IN CANADA	**1991**	**655**	**206,024**	**149,059**	**485**	**849**	**486**	**2,744**
EVANGELICAL MENNONITE CONFERENCE	**1990**	**50**	**6,000**	**6,000**	**175**	**200**	**50**	**NR**
EVANGELICAL MENNONITE MISSION CONFERENCE	**1990**	**28**	**3,559**	**3,528**	**25**	**51**	**25**	**3,092**
FOURSQUARE GOSPEL CHURCH OF CANADA	**1990**	**46**	**2,019**	**2,019**	**78**	**94**		**1,375**
Free Methodist Church in Canada	1989	147	7,479		132	235		
FREE WILL BAPTIST	**1991**	**19**	**2,225**	**1,375**	**6**	**8**	**13**	**1,199**
GENERAL CHURCH OF THENEW JERUSALEM	**1991**	**3**	**826**	**275**	**4**	**6**	**3**	**185**
The Gospel Missionary Association	1981	13			10	44		
Greek Orthodox Diocese of Toronto (Canada)	1984	58	230,000		45	49		
Independent Assemblies of God--Canada	1977	45	4,500		125	166		
Independent Holiness Church	1987	13	600		13	21		
THE ITALIAN PENTECOSTAL CHURCH OF CANADA	**1990**	**21**	**3,300**	**3,300**	**20**	**24**	**NR**	**NR**
JEHOVAH'S WITNESSES	**1990**	**1,270**	**101,713**	**101,713**	**NR**	**NR**	**NR**	**NR**
Jews	1981	112	296,425		None	None		
THE LATVIAN EVANGELICAL LUTHERAN	**1990**	**8**	**2,380**	**2,200**	**6**	**8**	**5**	**NR**
LUTHERAN CHURCH--CANADA	**1990**	**330**	**80,240**	**60,760**	**250**	**387**	**298**	**17,997**
MENNONITE BRETHREN CHURCHES CANADIAN CONFERENCE OF	**1990**	**190**	**27,288**	**NR**	**NR**	**187**	**22,541**	**NR**
MENNONITE CHURCH (CANADA)	**1990**	**111**	**9,779**	**9,779**	**89**	**158**	**NR**	**NR**
Metropolitan Community Churches, Universal Fellowship of	1984	11	1,600		10	10		
The Missionary Church of Canada	1984	92	6,431		73	129		

TABLE 1: CANADIAN CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
MORAVIAN CHURCH IN AMERICA–NORTHERN PROVINCE, CANADIAN DISTRICT	**1990**	**9**	**2,157**	**1,482**	**10**	**13**	**9**	**508**
NETHERLANDS REFORMED CONGREGATIONS OF NORTH AMERICA	**1990**	**9**	**4,560**	**2,080**	**1**	**2**	**NR**	**NR**
NORTH AMERICAN BAPTIST CONFERENCE	**1990**	**105**	**15,825**	**15,825**	**88**	**189**	**105**	**None**
The Old Catholic Church of Canada	1989	2	110		2	3	None	None
The Open Bible Standard Churches of Canada	1987	4	1,000		5	6		
ORTHODOX CHURCH IN AMERICA (CANADA SECTION)	**1991**	**59**	**NR**	**NR**	**37**	**41**	**13**	**NR**
THE PENTECOSTAL ASSEMBLIES OF CANADA	**1990**	**976**	**194,972**	**192,706**	**1,372**	**1,593**	**NR**	**NR**
PENTECOSTAL ASSEMBLIES OFNEWFOUNDLAND	**1990**	**160**	**31,719**	**15,707**	**243**	**405**	**156**	**13,340**
PolishNational Catholic Church	1982	13	6,000		11	14		
PRESBYTERIAN CHURCH IN AMERICA (CANADIAN SECTION)	**1990**	**16**	**886**	**538**	**17**	**23**	**NR**	**392**
THE PRESBYTERIAN CHURCH IN CANADA	**1990**	**1,023**	**245,883**	**156,513**	**1,218**	**1,218**	**637**	**35321**
REFORMED CHURCH IN CANADA	**1990**	**36**	**6,831**	**4,129**	**35**	**71**	**33**	**1,953**
Reformed Doukhobors, Christian Community and Brotherhood	1986	1	2,108		None	None		
Reformed Episcopal Church, the First Synod in the Dominion of Canada	1989	3	770		9	13		
Reinlaender Mennonite Church	1987	7	800		10	10		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1990**	**83**	**12,258**	**12,258**	**1,088**	**1,088**	**NR**	**NR**
The Roman Catholic Church in Canada	1989	5,922	11,375,914		6,749	11,302		
The Romanian Orthodox Church in America (Canadian Parishes)	1972	19	16,000		19	19		
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA (JACKSON, MI)	**1990**	**13**	**8,600**	**8,600**	**11**	**12**	**10**	**663**
RUSSIAN ORTHODOX CHURCH IN CANADA PATRIARCHAL PARISHES OF THE	**1991**	**24**	**7,000**	**6,000**	**4**	**5**	**3**	**46**
The Salvation Army in Canada	1988	398	88,899		732	2008		
Serbian Orthodox in the U.S.A. and Canada Diocese of Canada	1983	17	18,494		11	13		
SEVENTH-DAY ADVENTIST CHURCH IN CANADA	**1990**	**317**	**40,047**	**40,047**	**167**	**286**	**348**	**26,529**
Ukrainian Greek-Orthodox Church of Canada	1988	258	120,000		75	91		
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada)	1972	25	21,300		None	None		

TABLE 1: CANADIAN CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
UNITARIAN UNIVERSALIST ASSOCIATION	1990	40	6,003	60,003	20	20	34	1,303
UNITED BRETHREN IN CHRIST, ONTARIO CONFERENCE	1990	9	864	864	8	14	9	448
THE UNITED CHURCH OF CANADA	1990	4,081	2,049,923	808,441	2,169	3,888	3,409	192,385
UNITED PENTECOSTAL CHURCH IN CANADA	1991	197	NR	NR	327	NR	NR	NR
THE WESLEYAN CHURCH	1991	83	5,143	4,925	81	131	83	17,010
WISCONSIN EVANGELICAL LUTHERAN SYNOD	1990	10	1,357	907	11	11	10	276

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Of the 219 bodies listed in this table, 118 reported current statistics and 101 did not, as in the previous year. For current reports, there was an increase from 113,575,941 to 132,694,380 inclusive members. The number of pastors serving parishes in current denominations increased from 238,298 to 299,836. The total number of clergy moved from 394,045 to 431,555.

Eighty-six of the 219 denominations show fewer than 100 churches and 36 had fewer than 25, pointing to the large number of small religious bodies in the United States.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ADVENT CHRISTIAN CHURCH	**1990**	**334**	**27,590**	**27,590**	**257**	**491**	**330**	**16,045**
African Methodist Episcopal Church	1981	6,200	2,210,000		6,050	6,550		
AFRICAN METHODIST EPISCOPAL ZION CHURCH	**1991**	**3,000**	**1,200,000**	**1,000,000**	**2,500**	**2,686**	**1,556**	**50,046**
Alaska Moravian Church	1987	23	5,159		11	15		
Albanian Orthodox Archdiocese in America	1978	16	40,000		18	25		
ALBANIAN ORTHODOX DIOCESE OF AMERICA	**1991**	**2**	**1,870**	**325**	**2**	**3**	**2**	**134**
ALLEGHENY WESLEYAN METHODIST CONNECTION (ORIGINAL ALLEGHENY CONFERENCE)	**1990**	**120**	**2,155**	**2,037**	**96**	**204**	**120**	**6,974**
AMANA CHURCH SOCIETY	**1990**	**1**	**450**	**400**	**NR**	**NR**	**1**	**44**
American Baptist Association	1986	1,705	250,000		1,740	1,760		
AMERICAN BAPTIST CHURCHES IN THE U.S.A.	**1990**	**5,808**	**1,535,971**	**1,535,971**	**5,351**	**8,356**	**NR**	**299,609**
AMERICAN CARPATHO-RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH	**1990**	**72**	**14,058**	**14,058**	**75**	**83**	**71**	**NR**
American Rescue Workers	1984	20	2,700		35	53		
The Anglican Orthodox Church	1983	40	6,000		8	8		
The Antiochian Orthodox Christian Archdiocese of North America	1989	160	350,000		250	325		
Apostolic Catholic Assyrian Church of the East North American Diocese	1989	22	120,000		92	109		
Apostolic Christian Church (Nazarene)	1985	48	2,799		178	178		
Apostolic Christian Churches of America	1989	80	11,450		300	340		
APOSTOLIC FAITH MISSION OF PORTLAND OR	**1990**	**50**	**4,100**	**4,100**	**76**	**86**	**50**	**6,600**
Apostolic Faith Mission Church of God	1989	18	6,200		27	32		
Apostolic Lutheran Church of America	1989	53	7,583		29	34		
Apostolic Overcoming Holy Church of God	1988	177	12,479		127	130		
ARMENIAN APOSTOLIC CHURCH OF AMERICA	**1991**	**28**	**150,000**	**20,000**	**22**	**29**	**22**	**1,100**
Armenian Church of America, Diocese of	1979	66	450,000		45	61		
ASSEMBLIES OF GOD	**1990**	**11,353**	**2,181,502**	**1,298,121**	**16,336**	**30,524**	**10,958**	**1,403,168**
Assemblies of God, International Fellowship (Independent/Not Affiliated)	1962	136	NR		136	367		

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ASSOCIATED REFORMED PRESBYTERIAN CHURCH GENERAL SYNOD	**1990**	**189**	**37,988**	**32,787**	**158**	**247**	**172**	**16,892**
Baptist Bible Fellowship, International	1986	3,449	1,405,900		3,400	4,500		
BAPTIST GENERAL CONFERENCE	**1991**	**799**	**134,717**	**134,717**	**1,200**	**1,700**	**799**	**79,181**
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	**1990**	**1,372**	**229,166**	**229,166**	**1,232**	**2,557**	**1,330**	**98,337**
Beachy Amish Mennonite Church	1989	99	6,872		376	376		
BEREAN FUNDAMENTAL CHURCH	**1991**	**51**	**2,768**	**2,768**	**60**	**60**	**51**	**4,063**
THE BIBLE CHURCH OF CHRIST INC	**1991**	**6**	**6,812**	**4,270**	**8**	**51**	**6**	**740**
Bible Way Church of Our Lord Jesus Christ World Wide, Inc	1970	350	30,000		350	350		
BRETHREN CHURCH (ASHLAND, OHIO)	**1990**	**124**	**13,060**	**13,060**	**90**	**175**	**118**	**6,784**
BRETHREN IN CHRIST CHURCH	**1990**	**189**	**17,277**	**17,277**	**252**	**486**	**165**	**12,818**
Buddhist Churches of America	1989	67	19,441		65	107		
BULGARIAN EASTERN ORTHODOX CHURCH (DIOCESE OF N. & S. AMERICA AND AUSTRALIA)	**1991**	**9**	**10,000**	**10,000**	**15**	**20**	**6**	**230**
CHRIST CATHOLIC CHURCH	**1990**	**12**	**1,444**	**1,193**	**10**	**15**	**1**	**9**
Christadelphians	1964	850	15,800		None	None		
THE CHRISTIAN AND MISSIONARY ALLIANCE	**1990**	**1,856**	**279,207**	**138,071**	**1,596**	**2,385**	**1,686**	**193,500**
Christian Brethren	1984	1,150	98,000		NR	500		
CHRISTIAN CATHOLIC CHURCH (EVANGELICAL PROTESTANT)	**1990**	**6**	**2,500**	**2,500**	**10**	**19**	**6**	**1,000**
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	**1990**	**4,069**	**1,039,692**	**678,750**	**3,744**	**6,899**	**4,069**	**308,804**
Christian Church of North America General Council	1985	104	13,500		107	169		
Christian Churches and Churches of Christ	1988	5,579	1,070,616		5,525	6,596		
THE CHRISTIAN CONGREGATION	**1990**	**1,453**	**109,919**	**109,919**	**1,451**	**1,455**	**1,307**	**48,070**
Christian Methodist Episcopal Church	1983	2,340	718,922		2,340	2,650		
Christian Nation Church, USA	1989	5	200		4	23		
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	**1990**	**715**	**226,163**	**146,402**	**634**	**1,176**	**NR**	**NR**
Christian Union	1984	114	6,000		80	114		
Church of Christ	1972	32	2,400		169	188		
Church of Daniel's Band	1951	4	200		4	10		
The Church of God	1978	2,035	75,890		1,910	2,737		
CHURCH OF GOD (ANDERSON, IND.)	**1990**	**2,339**	**205,884**	**205,884**	**2,126**	**3,504**	**2,185**	**168,918**
CHURCH OF GOD BY FAITH	**1991**	**145**	**8,235**	**6,819**	**155**	**170**	**NR**	**NR**
CHURCH OF GOD (CLEVELAND, TN)	**1990**	**5,841**	**620,393**	**620,393**	**4,665**	**6,585**	**5,514**	**389,093**

Table 3: SOME STATISTICS OF CHURCH

				TOTAL CONTRIBUTIONS		
Communion	Year	Full or Confirmed Members	Inclusive members	Total Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members
The Anglican Church of Canada	1990	529,943	848,256	203,946,617	384.84	240.43
Associated Gospel Churches	1991	9,152	19,342	13,534,426	1,478.84	699.74
Baptist Convention of Ontario and Quebec	1990	33,000	3,000	39,036,700	1,182.93	1,182.93
Baptist Union of Western Canada	1990	15,651	20,867	22,340,757	1,427.43	1,070.62
Bible Holiness Movement	1991	358	904	162,301	453.35	179.53
Brethren in Christ Church	1990	3,069	3,069	4,089,420	1,332.49	1,332.49
The Christian and Missionary Alliance in Canada	1990	26,784	74,286	64,097,550	2,393.12	862.84
Christian Church (Disciples of Christ) in Canada	1990	2,496	4,251	2,007,071	804.11	472.14
Church of the Nazarene	1991	10,915	10,951	10,207,965	935.22	932.14
Conference of Mennonites in Canada	1989	28,689	28,689	22,006,773	767.08	767.08
Congregational Christian Churches in Canada	1990	258	258	309,344	1,199.00	1,199.00
The Evangelical Covenant Church of Canada	1990	1,286	1,286	1,846,999	1,436.23	1,436.23
The Evangelical Lutheran Church in Canada	1991	149,059	206,024	54,295,178	364.25	263.53
Foursquare Gospel Church of Canada	1990	2,019	2,019	2,968,100	1,470.08	1,470.08
Latvian Evangelical Lutheran Church in America	1990	2,200	2,380	380,000	172.72	159.66
Lutheran Church-Canada	1990	60,760	80,240	5,800,000	95.45	72.28
Mennonite Brethren Churches						
Canadian Conference of	1990	27,288	27,288	35,088,863	1,285.87	1,285.87
Mennonite Church (Canada)	1990	9,779	9,779	11,263,513	1,151.80	1,151.80
Moravian Church in America Northern Province Canadian District	1990	1,482	2,157	939,214	633.74	435.42
North American Baptist Conference	1990	15,825	15,825	18,439,364	1,165.20	1,165.20
Presbyterian Church in America (Canadian Section)	1990	538	886	754,115	1,401.70	851.14
The Presbyterian Church in Canada	1990	156,513	245,883	70,529,716	450.63	286.84
Reformed Church in Canada	1990	4,129	6,831	5,285,653	1,280.12	773.77
Russian Orthodox Church in Canada, Patriarchal Parishes	1991	6,000	700	310,800	51.8	
Seventh-day Adventist Church in Canada	1990	40,047	40,047	46,135,253	1,152.02	1,152.02
United Baptist Convention of the Atlantic Provinces	1990	65,346	65,346	29,965,013	458.55	458.55
The United Brethren in Christ Ontario Conference, Church	1990	864	864	886,387	1,025.91	1,025.91
The United Church of Canada	1990	808,441	2,049,923	243,168,533	300.78	118.62
The Wesleyan Church	1991	4,925	5,143	8,023,384	1,629.11	1,560.05
Wisconsin Evangelical Lutheran Synod	1990	907	1,357	634611	699.68	467.65

Table 4: SOME STATISTICS OF CHURCH

				TOTAL CONTRIBUTIONS		
Communion	Year	Full or Confirmed Members	Inclusive members	Total Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members
African Methodist Episcopal Zion Church	1991	1,000,000	1,200,000	71,895,244	71.90	59.91
Albanian Orthodox Diocese of America	1991	325	1,870	179,850	553.38	96.18
Allegheny Wesleyan Methodist Connection (Original Allegheny Conference	1990	2,037	2,155	3,948,995	1,938.63	1,832.48
American Baptist Churches in the USA	1990	1,535,971	1,535,971	359,952,372	234.35	234.35
Apostolic Lutheran Church of America	1989	3,351	7,583	93,428	27.88	12.32

FINANCES—CANADIAN CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Total Benevolences	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Benevolences As a Percentage of Total Contributions
159,699,148	301.35	188.26	44,247,469	83.49	52.16	21.69
10,928,298	1,194.08	565.00	2,606,128	284.76	134.73	19.25
34,096,700	1,033.23	1,033.23	4,190,000	126.96	126.96	10.73
17,997,310	1,149.91	862.47	4,343,447	277.51	208.14	19.44
25,301	70.67	27.98	137,000	382.68	151.54	84.41
3,211,101	1,046.30	1,046.30	878,319	286.19	286.19	21.47
52,890,205	1,974.69	711.98	11,207,345	418.43	150.86	17.48
1,777,158	712.00	418.05	229,913	92.11	54.08	11.45
9,091,902	832.97	830.23	1,116,063	102.25	101.91	10.93
12,809,243	446.48	446.48	9,197,530	320.59	320.59	41.79
271,928	1,053.98	1,053.98	37,416	145.02	145.02	12.09
1,507,290	1,172.07	1,172.07	339,709	264.15	264.15	18.39
46,367,143	311.06	225.05	7,928,035	53.18	38.48	14.60
2,835,618	1,404.46	1,404.46	132,483	65.61	65.61	4.46
300,000	136.36	126.05	80,000	36.36	33.61	21.05
4,500,000	74.06	56.08	1,300,000	21.39	16.20	22.41
25,137,738	921.20	921.20	9,951,125	364.67	364.67	28.35
7,116,278	727.71	727.71	4,147,235	424.09	424.09	36.82
819,756	553.14	380.04	119,458	80.60	55.38	12.71
14,111,353	891.71	891.71	4,328,011	273.49	273.49	23.47
604,728	1,124.02	682.53	149,388	277.67	168.60	19.80
59,268,267	378.67	241.04	11,261,449	71.95	45.80	15.96
4,710,480	1,140.82	689.57	575,173	139.30	84.20	10.88
300,000	50	428.57	10,800	1.8		3.47
12,273,145	306.46	306.46	33,862,107	845.55	845.55	73.39
24,116,340	369.05	369.05	5,848,673	89.50	89.50	19.51
623,930	722.14	722.14	262,457	303.76	303.76	29.60
202,243,845	250.16	98.65	40,924,688	50.62	19.96	16.82
6,648,806	1,350.01	1,292.78	1,374,578	279.10	267.27	17.13
515,765	568.64	380.07	118,846	131.03	87.57	18.72

FINANCES—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Total Benevolences	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Benevolences As a Percentage of Total Contributions
69,178,114	69.18	57.65	2,717,130	2.72	2.26	3.78
173,000	532.31	92.51	6,850	21.08	3.66	3.81
3,063,230	1,503.79	1,421.45	885,765	434.84	411.03	22.43
305,212,094	198.71	198.71	54,740,278	35.64	35.64	15.21
23,410	6.99	3.09	70,018	20.89	9.23	74.94

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
CHURCH OF GOD GENERAL CONFERENCE (OREGON, IL)	**1991**	**89**	**5,688**	**4,375**	**60**	**79**	**89**	**3,278**
THE CHURCH OF GOD IN CHRIST	**1991**	**15,300**	**5,499,875**	**5,499,875**	**28,988**	**33,593**	**NR**	**NR**
The Church of God in Christ International	1982	300	200,000		700	1,600		
CHURCH OF GOD IN CHRIST (MENNONITE)	**1990**	**76**	**9,684**	**9,684**	**341**	**341**	**NR**	**NR**
CHURCH OF GOD OF PROPHECY	**1991**	**2,096**	**72,904**	**72,904**	**7,015**	**10,151**	**1,824**	**90,357**
CHURCH OF GOD MOUNTAIN ASSEMBLY	**1991**	**103**	**4,938**	**4,938**	**266**	**272**	**103**	**5,202**
CHURCH OF GOD (SEVENTH DAY) DENVER, CO	**1990**	**153**	**5,749**	**5,749**	**NR**	**127**	**NR**	**NR**
CHURCH OF GOD (WHICH HE PURCHASED WITH HIS OWN BLOOD)	**1991**	**7**	**800**	**800**	**NR**	**16**	**7**	**22**
Church of Illumination	1983	4	9,000		60	60		
The Church of Jesus Christ (Bickertonites)	1989	63	2,707		183	262		
CH. OF THE LORD JESUS CHRIST OF LATTER-DAY SAINTS	**1990**	**9,213**	**4,267,000**	**3,736,000**	**27,639**	**31,059**	**9,213**	**3,380,000**
Church of Our Lord Jesus Christ of the Apostolic Faith	1954	155	45,000		150	185		
CHURCH OF THE BRETHREN	**1990**	**1,095**	**148,253**	**148,253**	**1,084**	**1,541**	**NR**	**NR**
Church of the Living God (C.W.F.F.)	1985	170	42,000		NR	170		
CHURCH OF THE LUTHERAN BRETHREN OF AMERICA	**1990**	**111**	**12,220**	**7,715**	**115**	**207**	**111**	**10,979**
CHURCH OF THE LUTHERAN CONFESSION	**1990**	**69**	**8,753**	**6,397**	**57**	**82**	**64**	**1,487**
CHURCH OF THE NAZARENE	**1991**	**5,172**	**573,834**	**572,153**	**4,416**	**9,363**	**4,945**	**860,099**
CHURCHES OF CHRIST	**1990**	**13,134**	**1,683,346**	**1,282,972**	**NR**	**NR**	**12,030**	**8,000**
CHURCHES OF CHRIST IN CHRISTIAN UNION	**1990**	**214**	**9,221**	**9,221**	**NR**	**474**	**214**	**11,349**
CHURCHES OF GOD, GENERAL CONFERENCE	**1990**	**349**	**33,371**	**33,371**	**258**	**437**	**NR**	**27,697**
COMMUNITY CHURCHES, INTL. COUNCIL OF	**1991**	**398**	**250,000**	**250,000**	**NR**	**NR**	**NR**	**NR**
CONGREGATIONAL CHRISTIAN CHURCHES, NATIONAL ASSOCIATION OF	**1991**	**400**	**90,000**	**90,000**	**550**	**650**	**NR**	**NR**
Congregational Holiness Church	1981	174	8,347		176	488		
Conservative Baptist Association of America	1989	1,126	210,000		1,126	1,324		
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	**1990**	**178**	**28,355**	**28,355**	**289**	**485**	**168**	**11,444**
COPTIC ORTHODOX CHURCH	**1990**	**42**	**165,000**	**150,000**	**49**	**49**	**NR**	**6,600**
CUMBERLAND PRESBYTERIAN CHURCH	**1990**	**796**	**98,891**	**91,857**	**571**	**799**	**NR**	**45,226**
Duck River (and Kindred) Association of Baptists	1975	85	8,632		148	148		
ELIM FELLOWSHIP	**1990**	**177**	**20,000**	**NR**	**151**	**272**	**NR**	**NR**
THE EPISCOPAL CHURCH	**1990**	**7,354**	**2,446,050**	**1,698,240**	**8,040**	**14,878**	**NR**	**568,205**

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Estonian Evangelical Lutheran Church	1989	24	7,298		17	19		
The Ethical Culture Movement	1988	21	3,212		19	43		
THE EVANGELICAL CHURCH	**1990**	**185**	**16,398**	**16,398**	**240**	**349**	**185**	**17,428**
EVANGELICAL CONGREGATIONAL CHURCH	**1990**	**155**	**32,700**	**24,437**	**141**	**222**	**153**	**17,100**
THE EVANGELICAL COVENANT CHURCH	**1990**	**590**	**89,735**	**89,735**	**824**	**1,267**	**506**	**76,923**
EVANGELICAL FREE CHURCH OF AMERICA	**1991**	**1,087**	**192,352**	**NR**	**NR**	**1,863**	**NR**	**NR**
EVANGELICAL FRIENDS INTERNATIONAL	**1991**	**246**	**26,322**	**NR**	**NR**	**455**	**246**	**14,881**
EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1990**	**11,087**	**5,240,739**	**3,898,478**	**10,083**	**17,402**	**10,054**	**1,160,694**
EVANGELICAL LUTHERAN SYNOD	**1990**	**128**	**21,630**	**16,181**	**100**	**148**	**116**	**3,926**
EVANGELICAL MENNONITE CHURCH	**1991**	**26**	**3,958**	**3,958**	**31**	**51**	**26**	**4,512**
Evangelical Methodist Church	1987	130	8,282		151	238		
EVANGELICAL PRESBYTERIAN CHURCH	**1991**	**155**	**52,645**	**49,286**	**233**	**313**	**155**	**NR**
Fellowship of Evangelical Bible Churches	1988	14	1,925		18	47		
FELLOWSHIP OF FUNDAMENTAL BIBLE CHURCHES	**1991**	**25**	**1,482**	**1,482**	**36**	**48**	**25**	**1,426**
THE FIRE BAPTIZED HOLINESS CHURCH (WESLEYAN)	**1991**	**49**	**695**	**695**	**49**	**64**	**NR**	**NR**
Free Christian Zion Church of Christ	1956	742	22,260		321	420		
FREE LUTHERAN CONGREGATIONS, THE ASSOCIATION OF	**1991**	**210**	**27,650**	**21,150**	**114**	**170**	**182**	**8,705**
FREE METHODIST CHURCH OF NORTH AMERICA	**1990**	**1,096**	**74,313**	**58,084**	**NR**	**1,805**	**NR**	**98,005**
FREE WILL BAPTISTS, NATIONAL ASSOCIATION OF	**1990**	**2,506**	**197,206**	**197,206**	**2,800**	**2,900**	**2,506**	**145,704**
Friends General Conference	1987	505	31,690		None	None		
FRIENDS UNITED MEETING	**1990**	**526**	**54,945**	**45,691**	**306**	**585**	**480**	**17,244**
Full Gospel Assemblies, International	1984	150	3,800		122	399		
Full Gospel Fellowship of Churches and Ministers, International	1985	450	65,000		850	850		
FUNDAMENTAL METHODIST CHURCH, INC	**1990**	**12**	**1,075**	**675**	**14**	**25**	**12**	**431**
GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES	**1990**	**1,574**	**168,068**	**168,068**	**NR**	**NR**	**NR**	**NR**
GENERAL BAPTISTS (GENERAL ASSOCIATION OF)	**1990**	**876**	**74,156**	**74,156**	**1,384**	**1,384**	**NR**	**NR**
General Church of the New Jerusalem	1971	33	2,143		17	31		
General Conference of the Evangelical Baptist Ch	1952	31	2,200		22	37		
General Six Principle Baptists	1970	7	175		4	7		
Grace Brethren Churches, Fellowship of	1989	319	39,481		NR	653		
GRACE GOSPEL FELLOWSHIP	**1990**	**50**	**4,500**	**2,500**	**68**	**120**	**50**	**NR**
Greek Orthodox Archdiocese of North & South Amer	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc	1968	28	927		25	36		
Holy Ukrainian Autocephalic Church in Exile	1965	10	4,800		15	24		

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
House of God, Which is the Church of the Living God the Pillar and Ground of the Truth, Inc.	1956	107	2,350		80	120		
Hungarian Reformed Church in America	1989	27	9,780		29	32		
HUTTERIAN BRETHREN	**1990**	**375**	**38,000**	**38,000**	**600**	**600**	**375**	**14,300**
INDEPENDENT FUNDAMENTAL CHURCHES OF AMERICA	**1991**	**700**	**78,174**	**78,174**	**745**	**1,510**	**700**	**74,566**
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	**1990**	**1,451**	**199,385**	**194,880**	**NR**	**4,505**	**1,017**	**NR**
INTERNATIONAL PENTECOSTAL CHURCH OF CHRIST	**1991**	**76**	**3,995**	**2,610**	**76**	**181**	**76**	**3,995**
JEHOVAH'S WITNESSES	**1991**	**9,347**	**858,367**	**858,367**	**None**	**None**	**None**	**None**
JEWS*	**1990**	**3,416**	**5,981,000**	**3,750,000**	**NR**	**6,500**	**NR**	**NR**
Kodesh Church of Immanuel	1980	5	326		2	28		
Korean Presbyterian Church in America General Assembly of the	1986	180	24,000		200	225		
LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA, THE	**1990**	**56**	**12,553**	**11,423**	**34**	**48**	**19**	**NR**
Liberal Catholic Church---Province of the United States of America	1987	34	2,800		64	127		
LIBERTY BAPTIST FELLOWSHIP	**1990**	**600**	**180,000**	**180,000**	**2,000**	**3,500**	**600**	**NR**
THE LUTHERAN CHURCH---MISSOURI SYNOD	**1990**	**5,296**	**2,602,849**	**1,954,350**	**5,347**	**8,301**	**5,746**	**673,432**
Lutheran Churches, The American Association of	1988	78	15,150		63	80		
Mennonite Brethren Churches, The United States Conference of	1989	130	16,794		181	181		
MENNONITE CHURCH	**1990**	**1,034**	**92,517**	**92,517**	**1,504**	**2,545**	**NR**	**NR**
MENNONITE CHURCH, THE GENERAL CONFERENCE	**1990**	**218**	**33,535**	**33,535**	**214**	**409**	**218**	**16,165**
Metropolitan Church Association	1958	15	443		13	62		
METROPOLITAN COMMUNITY CHURCHES, UNIVERSAL FELLOWSHIP OF	**1990**	**195**	**25,076**	**12,576**	**276**	**304**	**NR**	**NR**
THE MISSIONARY CHURCH	**1990**	**302**	**26,910**	**26,910**	**273**	**578**	**286**	**27,790**
MORAVIAN CHURCH IN AMERICA---NORTHERN	**1990**	**98**	**31,032**	**23,526**	**86**	**167**	**95**	**7,129**
MORAVIAN CHURCH IN AMERICA---SOUTHERN	**1990**	**55**	**21,269**	**17,146**	**56**	**87**	**55**	**8,702**
National Baptist Convention of America	1956	11,398	2,668,799		7,598	28,574		
NATIONAL BAPTIST CONVENTION, U.S.A., INC	**1991**	**30,000**	**7,800,000**	**NR**	**30,000**	**NR**	**30,000**	**NR**
National Primitive Baptist Convention, Inc	1975	616	250,000		460	636		
NATIONAL SPIRITUALIST ASSOCIATION OF CH	**1990**	**120**	**3,406**	**3,406**	**186**	**218**	**49**	**478**
NETHERLANDS REFORMED CONGREGATIONS	**1990**	**15**	**5,212**	**2,780**	**5**	**7**	**NR**	**NR**

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
NEW APOSTOLIC CHURCH OF NORTH AMERICA	**1990**	**506**	**38,612**	**NR**	**756**	**839**	**NR**	**2,276**
NORTH AMERICAN BAPTIST CONFERENCE	**1990**	**279**	**44,493**	**44,493**	**135**	**341**	**279**	**24,503**
North American Old Roman Catholic Church	1986	133	62,611		109	150		
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH (ARCHDIOCESE OF NEW YORK)	**1990**	**6**	**650**	**650**	**13**	**14**	**2**	**29**
OLD GERMAN BAPTIST BRETHREN	**1990**	**55**	**5,439**	**5,439**	**233**	**233**	**NR**	**NR**
Old Order Amish Church	1989	785	70,650		3,140	3,140		
Old Order (Wisler) Mennonite Church	1980	36	9,731		NR	NR		
OPEN BIBLE STANDARD CHURCHES, INC.	**1990**	**335**	**41,000**	**33,000**	**525**	**994**	**NR**	**NR**
The (Original) Church of God	1971	70	20,000		50	124		
Orthodox Church in America	1978	440	1,000,000		457	531		
The Orthodox Presbyterian Church	1987	188	19,094		160	334		
Pentecostal Assemblies of the World, Inc.	1960	550	4,500		450	600		
PENTECOSTAL CHURCH OF GOD, INC.	**1990**	**1,174**	**91,300**	**40,000**	**NR**	**1,634**	**NR**	**74,125**
Pentecostal Fire-Baptized Holiness Church	1969	41	545		80	80		
THE PENTECOSTAL FREE WILL BAPTIST CHURCH, INC.	**1991**	**141**	**11,757**	**11,757**	**163**	**228**	**141**	**11,734**
Pentecostal Holiness Church, International	1989	1,475	119,073		1,583	2,095		
Pillar of Fire	1949	61	5,100		NR	NR		
Polish National Catholic Church of America	1960	162	282,411		141	141		
PRESBYTERIAN CHURCH IN AMERICA	**1990**	**1,167**	**223,935**	**185,526**	**1,204**	**2,073**	**NR**	**112,282**
PRESBYTERIAN CHURCH (U.S.A.)	**1990**	**11,501**	**3,788,009**	**2,847,437**	**10,308**	**20,338**	**9,881**	**1,143,506**
PRIMITIVE ADVENT CHRISTIAN CHURCH	**1991**	**10**	**339**	**339**	**10**	**10**	**8**	**324**
Primitive Baptists	1960	1,000	72,000		NR	NR		
Primitive Methodist Church, U.S.A.	1989	85	8,244		54	84		
PROGRESSIVE NATL. BAPTIST CONVENTION, INC.	**1991**	**1,400**	**2,500,000**	**2,500,000**	**1,400**	**1,400**	**1,400**	**NR**
THE PROTESTANT CONFERENCE (LUTHERAN)	**1990**	**7**	**1,086**	**816**	**9**	**9**	**6**	**152**
Protestant Reformed Churches in America	1980	21	4,544		19	31		
REFORMED CHURCH IN AMERICA	**1990**	**924**	**326,850**	**197,154**	**860**	**1,729**	**NR**	**105,483**
Reformed Church in the United States	1985	34	3,778		28	34		
REFORMED EPISCOPAL CHURCH	**1990**	**83**	**6,565**	**5,882**	**88**	**147**	**72**	**2,938**
Reformed Mennonite Church	1970	12	500		18	21		
Reformed Methodist Union Episcopal Church	1983	18	3,800		24	33		
Reformed Presbyterian Church of North America	1988	68	5,174		59	127		
Reformed Zion Union Apostolic Church	1965	50	16,000		28	NR		
Religious Society of Friends (Conservative)	1984	28	1,744		NR	17		

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS--Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Religious Society of Friends (Unaffiliated Meetings)	1980	112	6,386		NR	NR		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1990**	**1,025**	**189,524**	**189,524**	**16,666**	**16,666**	**NR**	**NR**
THE ROMAN CATHOLIC CHURCH	**1990**	**23,685**	**58,568,015**	**NR**	**34,598**	**53,088**	**NR**	**7,301,930**
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA	**1990**	**37**	**65,000**	**65,000**	**37**	**81**	**30**	**1,800**
Russian Orthodox Church in the U.S.A., Patriarchal Parishes	1985	38	9,780		37	45		
The Russian Orthodox Church Outside of Russia	1955	81	55,000		92	168		
THE SALVATION ARMY	**1990**	**1,133**	**445,991**	**132,489**	**3,540**	**5,120**	**1,166**	**111,510**
THE SCHWENKFELDER CHURCH	**1990**	**5**	**2,488**	**2,488**	**9**	**11**	**5**	**834**
Second Cumberland Presbyterian Church in the U.S.	1959	121	30,000		121	125		
Separate Baptists in Christ	1988	101	10,000		101	165		
Serbian Eastern Orthodox Church in the U.S.A. and Canada	1986	68	67,000		60	82		
SEVENTH-DAY ADVENTIST CHURCH	**1990**	**4,217**	**717,446**	**717,446**	**2,316**	**4,582**	**4,295**	**440,733**
SEVENTH DAY BAPTIST GENERAL CONFERENCE	**1991**	**86**	**5,200**	**5,200**	**48**	**77**	**86**	**NR**
Social Brethren	1975	40	1,784		47	47		
SOUTHERN BAPTIST CONVENTION	**1990**	**37,922**	**15,038,409**	**15,038,409**	**37,800**	**64,500**	**36,439**	**8,003,918**
THE SOUTHERN METHODIST CHURCH	**1991**	**130**	**7,572**	**7,572**	**98**	**133**	**NR**	**NR**
SOVEREIGN GRACE BAPTISTS	**1990**	**275**	**3,000**	**3,000**	**350**	**450**	**275**	**1,900**
The Swedenborgian Church	1988	50	2,423		45	54		
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)	1988	28	30,000		20	25		
Triumph the Church and Kingdom of God in Christ (International)	1972	475	54,307		860	1,375		
TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE (SYNOD OF METROPOLITAN CYPRIAN) AMERICAN EXARCHATE	**1991**	**8**	**900**	**900**	**6**	**12**	**NR**	**NR**
Ukrainian Orthodox Church in the U.S.A.	1966	107	87,745		107	131		
Ukrainian Orthodox Church of America (Ecumenical Patriarchate)	1986	27	5,000		36	37		
UNITARIAN UNIVERSALIST ASSOCIATION	**1991**	**1,020**	**141,315**	**141,315**	**650**	**1,210**	**NR**	**48,888**

TABLE 2: UNITED STATES CURRENT AND NON-CURRENT STATISTICS–Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
UNITED BRETHREN IN CHRIST	**1990**	**260**	**25,775**	**25,775**	**320**	**382**	**260**	**14,748**
United Christian Church	1987	12	420		8	11		
UNITED CHURCH OF CHRIST	**1990**	**6,260**	**1,599,212**	**1,599,212**	**4,813**	**9,635**	**NR**	**425,929**
United Holy Church of America	1960	470	28,890		379	400		
The United Methodist Church	1989	37,407	8,904,824		20,774	38,359		
UNITED PENTECOSTAL CHURCH, INTERNATIONAL	**1991**	**3,626**	**500,000**	**500,000**	**NR**	**7,464**	**NR**	**NR**
United Zion Church	1987	13	850		19	20		
UNITY OF THE BRETHREN	**1990**	**25**	**3,196**	**2,750**	**22**	**28**	**23**	**1,701**
Vedanta Society	1988	13	2,500		14	14		
Volunteers of America	1978	607	36,634		704	704		
THE WESLEYAN CHURCH	**1990**	**1,628**	**110,561**	**102,838**	**1,857**	**3,048**	**1,628**	**121,219**
WISCONSIN EVANGELICAL SYNOD	**1990**	**1,211**	**420,039**	**316,813**	**1,167**	**1,607**	**1,173**	**49,395**
World Confessional Lutheran Association	1987	12	1,530		18	27		

*Inclusive membership represents estimates of the total number of Jews seen as an ethnic, social and religious community. Full membership is the number of Jews estimated to be associated with synagogues and temples of the Orthodox, Conservative and Reformed branches by officials of the congregational organizations of these three groups.

Table 4: SOME STATISTICS OF CHURCH

Communion	Year	Full or Confirmed Members	Inclusive Members	TOTAL CONTRIBUTIONS Total Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members
Associate Reformed Presbyterian Church (General Synod)	1990	32,787	37,988	21,984,152	670.51	578.71
Baptist General Conference	1991	134,717	134,717	123,180,155	914.36	914.36
Baptist Missionary Association of America	1990	229,166	229,166	55,558,469	242.44	242.44
Berean Fundamental Church Council Inc	1991	2,768	2,768	37,63,620	1,359.69	1,359.69
Brethren in Christ Church	1990	17,277	17,277	16,663,994	964.52	964.52
Christian and Missionary Alliance	1990	138,071	279,207	168,255,859	1,218.62	602.62
Christian Church (Disciples of Christ)	1990	678,750	1,039,692	364,176,916	536.54	350.27
Church of God (Anderson IN)	1990	205,884	205,884	162,462,531	789.10	789.10
Church of God General Conference (Oregon,IL)	1991	4,375	5,688	3,419,151	781.52	601.12
Church of the Brethren	1990	148,253	148,253	69,024,463	465.59	465.59
Church of the Lutheran Confession	1990	6,397	8,753	3,081,917	481.78	352.10
Church of the Nazarene	1991	572,153	573,834	403,923,855	705.97	703.90
Churches of God General Conference	1990	33,371	33,371	18,583,217	556.87	556.87
Conservative Congregational Christian Conference	1990	28,355	28,355	21,138,261	745.49	745.49
Cumberland Presbyterian Church	1990	91,857	98,891	32,720,167	356.21	330.87
The Episcopal Church	1990	1,693,240	2,446,050	1,377,794,610	811.31	563.27
The Evangelical Church	1990	16,398	16,398	14,497,946	884.13	884.13
Evangelical Congregational Church	1990	24,437	32,700	12,389,360	506.99	378.88
Evangelical Covenant Church	1990	89,735	89,735	86,170,275	960.27	960.27
Evangelical Lutheran Church in America	1990	3,898,478	5,240,739	1,503,058,833	385.55	286.80
Evangelical Lutheran Synod	1990	16,181	21,630	7,720,865	477.15	356.95
Evangelical Mennonite Church	1991	3,958	3,958	5,184,678	1,309.92	1,309.92
Evangelical Presbyterian Church	1991	49,286	52,645	47,685,179	967.52	905.79
Fellowship of Fundamental Bible Churches	1991	1,482	1,482	1,862,061	1,256.45	1,256.45
Fire Baptized Holiness Church	1991	695	695	784,000	1,128.06	1,128.06
Free Methodist Church of North America	1990	58,084	74,313	65,347,686	1,125.05	879.36
Free Will Baptists National Association Inc	1990	197,206	197,206	55,500,000	281.43	281.43
Friends United Meeting	1990	45,691	54,945	12,547,146	274.61	228.36
General Association of General Baptists	1990	74,156	74,156	24,896,639	335.30	335.30
General Association of Regular Baptist Churches	1990	168,068	168,068	116,171,637	691.22	691.22
International Pentecostal Church of Christ	1991	2,610	3,995	2,289,435	877.18	573.08
The Latvian Evangelical Lutheran Church in America	1990	11,423	12,553	2,546,000	222.88	202.82
Lutheran Church-Missouri Synod	1990	1,954,350	2,602,849	841,464,284	430.56	323.29
Mennonite Church	1990	92,517	92,517	94,106,910	1,017.19	1,017.19
Mennonite Brethren Churches United States Conference of	1989	16,794	16,794	28,118,881	1,674.34	1,674.34
Mennonite Church, The General Conference	1990	33,535	33,535	22,118,683	659.57	659.57
Metropolitan Community Churches Universal Fellowship of	1990	12,576	25,076	7,414,949	589.61	295.70
Missionary Church Inc	1990	26,910	26,910	35,541,201	1,320.74	1,320.74
Moravian Church in America Northern Province	1990	23,526	31,032	11,442,653	486.38	368.74
North American Baptist Conference	1990	44,493	44,493	38,803,791	872.13	872.13
Presbyterian Church in America	1990	185,526	223,935	227,082,419	1,223.99	1,014.06
Presbyterian Church (USA)	1990	2,847,437	3,788,009	1,825,332,148	641.04	481.87
Reformed Church in America	1990	197,154	326,850	172,066,651	872.75	526.44
The Schwenkfelder Church	1990	2,488	2,488	953,456	383.22	383.22
Seventh-day Adventist Church	1990	717,446	717,446	628,089,298	875.45	875.45
Seventh day Baptist General Conference USA and Canada	1991	5,200	5,200	3,084,307	593.14	593.14
Southern Baptist Convention	1990	15,038,409	15,038,409	4,864,460,435	323.47	323.47
True (Old Calendar) Orthodox Church of Greece	1991	900	900	67,700	75.22	75.22
Unitarian Universalist Association	1991	141,315	141,315	89,817,968	635.59	635.59
United Brethren in Christ	1990	25,775	25,775	16,187,703	628.04	628.04

FINANCES—UNITED STATES CHURCHES Cont.

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Total Benevolences	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Benevolences As a Percentage of Total Contributions
16,666,990	508.34	438.74	5,317,162	162.17	139.97	24.19
102,021,709	757.30	757.30	21,158,446	157.06	157.06	17.18
44,170,711	192.75	192.75	11,387,758	49.69	49.69	20.50
3,085,281	1,114.62	1,114.62	678,339	245.06	245.06	18.02
13,327,414	771.40	771.40	3,336,580	193.12	193.12	20.02
136,639,430	989.63	489.38	31,616,429	228.99	113.24	18.79
321,569,909	473.77	309.29	42,607,007	62.77	40.98	11.70
141,375,027	686.67	686.67	21,087,504	102.43	102.42	12.98
2,756,651	630.09	484.64	662,500	151.43	116.47	19.38
54,832,226	369.86	369.86	14,192,237	95.73	95.73	20.56
2,571,777	402.03	293.82	510,140	79.75	58.28	16.55
352,654,251	616.36	614.56	51,269,604	89.61	89.35	12.69
15,536,694	465.57	465.57	3,046,523	91.29	91.29	16.39
16,964,128	598.28	598.28	4,174,133	147.21	147.21	19.75
28,364,344	308.79	286.82	4,355,823	47.42	44.05	13.31
1,147,118,051	675.47	468.97	230,676,559	135.83	94.31	16.74
11,412,700	695.98	695.98	3,085,246	188.15	188.15	21.28
9,946,582	407.03	304.18	2,442,778	99.96	74.70	19.72
70,568,800	786.41	786.41	15,601,475	173.86	173.86	18.11
1,318,884,279	338.31	251.66	184,174,554	47.24	35.14	12.25
6,527,076	403.38	301.76	1,193,789	73.78	55.19	15.46
3,394,563	857.65	857.65	1,790,115	452.28	452.28	34.53
42,413,030	860.55	805.64	5,272,149	106.97	100.15	11.06
1,556,962	1,050.58	1,050.58	305,099	205.87	205.87	16.39
712,000	1,024.46	1,024.46	72,000	103.60	103.60	9.18
55,229,181	950.85	743.20	10,118,505	174.20	136.16	15.48
43,800,000	222.10	222.10	11,700,000	59.33	59.33	21.08
10,036,083	219.65	182.66	2,511,063	54.96	45.70	20.01
23,127,835	311.88	311.88	1,737,011	23.42	23.42	6.99
94,430,756	561.86	561.86	21,740,881	129.36	129.36	18.71
1,806,641	692.20	452.23	482,794	184.98	120.85	21.09
2,160,000	189.09	172.07	386,000	33.79	30.75	15.16
712,235,204	364.44	273.64	129,229,080	66.12	49.65	15.36
65,709,827	710.25	710.25	28,397,083	306.94	306.94	30.18
21,169,039	1,260.51	1,260.51	6,949,842	413.83	413.83	24.72
13,669,288	407.61	407.61	8,449,395	251.96	251.96	38.20
6,611,603	525.73	263.66	803,346	63.88	32.04	10.83
29,835,730	1,108.72	1,108.72	5,705,471	212.02	212.02	16.05
10,105,037	429.53	325.63	1,337,616	56.86	43.10	11.69
31,103,672	699.07	699.07	7,700,119	173.06	173.06	19.84
164,813,870	888.36	735.99	62,268,549	335.63	278.07	27.42
1,530,341,707	537.45	404.00	294,990,441	103.60	77.87	16.16
144,357,947	732.21	441.66	27,708,704	140.54	84.77	16.10
732,573	294.44	294.44	220,883	88.78	88.78	23.17
195,054,218	271.87	271.87	433,035,080	603.58	603.58	68.94
2,329,822	448.04	448.04	754,485	145.09	145.09	24.46
4,146,285,561	275.71	275.71	718,174,874	47.76	47.76	14.76
57,000	63.33	63.33	10,700	11.89	11.89	15.81
87,084,115	616.24	616.24	2,733,853	19.35	19.35	3.04
13,251,867	514.14	514.14	2,935,836	113.90	113.90	18.14

Table 4: SOME STATISTICS OF CHURCH

				TOTAL CONTRIBUTIONS		
Communion	Year	Full or Confirmed Members	Inclusive Members	Total Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members
United Church of Christ	1990	1,599,212	1,599,212	599,363,294	374.79	374.79
The United Methodist Church	1989	8,904,824	8,904,824	2,845,998,177	319.60	319.60
Unity of the Brethren	1990	2,750	3,196	1,348,185	490.25	421.85
The Wesleyan Church	1990	102,838	110,561	114,856,003	1,116.86	1,038.85
Wisconsin Evangelical Lutheran Synod	1990	316,813	420,039	158,408,452	500.01	377.13

SUMMARY STATISTICS

				TOTAL CONTRIBUTIONS		
Communion	Number Reporting	Full or Confirmed Members	Inclusive members	Total Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members
Canadian Communions	30	2,017,723	3,807,851	918,453,620	455.19	241.20
United States Communions	60	43,514,781	48,264,056	17,866,548,721	410.59	370.18

INANCES—UNITED STATES CHURCHES Cont.

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Total Benevolences	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Benevolences As a Percentage of Total Contributions
527,378,397	329.77	329.77	71,984,897	45.01	45.01	12.01
2,207,326,260	247.88	247.88	638,671,917	71.72	71.72	22.44
1,260,785	458.47	394.49	87,400	31.78	27.35	6.48
95,278,783	926.49	861.78	19,577,220	190.37	177.07	17.06
134,319,884	423.97	319.78	24,088,568	76.03	57.35	15.21

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Total Benevolences	Per Capita Full or Confirmed Members	Per Capita Inclusive Members	Benevolences As a Percentage of Total Contributions
716,798,776	355.25	188.24	200,904,845	99.57	52.76	21.87
14,613,623,118	335.83	302.78	3,252,925,603	74.75	67.40	18.21

TRENDS IN SEMINARY EDUCATION 1986-1991

Gail Buchwalter King, Ph.D.
Associate Director, The Association of Theological Schools

More students enrolled in seminaries in 1991 than in 1990, more were women, more were African Americans, more were Pacific/Asian Americans, and more were part-time students.

The opening fall 1991 enrollment in member schools of the Association of Theological Schools was 59,919, an increase of 1.2 percent over the previous year.

The rise in numbers of women, African American, Pacific/Asian American, and part-time students continued the trends of the past 15-20 years. But the number of Hispanic students declined for the first time in five years.

The following tables offer an update for fall 1991 enrollment in ATS member schools. In 1990, one school ceased operations and five new schools were admitted to membership. The 1990 and 1991 data use a consistent school base of 208 schools.

TABLE 1 Enrollments in ATS Member Schools

	1986	1987	1988	1989	1990	1991
Number of schools	201	201	202	202	208	208
Total enrollment	57,335	53,766	55,745	56,171	59,190	59,919
By Nation						
Canada	3,696	3,572	4,024	4,113	4,053	4,647
United States	52,639	52,194	51,721	52,058	55,137	55,,272
By Membership						
Accredited	52,864	52,464	52,129	52,913	54,235	55,123
Not Accredited	3,471	3,302	3,616	3,258	4,955	4,796

Comparisons of Total Enrollment to Full-time Equivalents

The fall of 1991 saw an increase (0.4 percent) in the full-time equivalent enrollment, reflecting the general trend of the last 14 years. That means that more of the students are enrolling for part-time or reduced academic loads.

TABLE 2 Total Enrollments and Full-time Equivalents

Year	Total Persons (HC)	Percent Change	FTE Enrollment	Percent Change	Percent of Total Enrollment
1978	46,460		36,219		78.0
1979	48,433	+ 4.2	36,795	+ 1.6	76.0
1980	49,611	+ 2.4	37,245	+ 1.2	75.1
1981	50,559	+ 1.9	37,254	0.0	73.7
1982	52,620	+ 4.1	37,705	+ 1.2	71.7
1983	55,112	+ 4.7	38,923	+ 3.3	70.6
1984	56,466	+ 2.5	39,414	+ 1.3	69.8
1985	56,377	- 0.2	38,841	- 1.5	68.9
1986	56,328	- 0.1	38,286	- 1.4	68.0
1987	55,766	- 1.0	38,329	+ 0.1	68.7
1988	55,745	0.0	36,802	- 4.0	66.0
1989	56,171	+ 0.8	38,178	+ 3.7	68.0
1990	59,190	+ 5.4	40,847	+ 7.0	69.0
1992	59,919	+ 1.2	41,020	+ 0.4	68.5

Women in Seminaries

More than 30 percent of the students in seminaries in 1991 were women, for the first time since such numbers have been collected. Female representation on administrative staffs has kept up with that trend, but the slow turnover in full-time faculty members has kept representation on faculties behind the pace.

TABLE 3 Women Enrollment

Year	Number of Women	Percentage Annual Change	Percentage of Total Enrollment
1972	3,358		10.2
1973	4,021	+ 19.7	11.8
1974	5,255	+ 30.7	14.3
1975	6,505	+ 23.8	15.9
1976	7,349	+ 13.0	17.1
1977	8,371	+ 13.9	18.5
1978	8,972	+ 7.2	19.3
1979	10,204	+ 13.7	21.1
1980	10,830	+ 6.1	21.8
1981	11,683	+ 7.9	23.1
1982	12,473	+ 6.8	23.7
1983	13,451	+ 7.8	24.4
1984	14,142	+ 5.1	25.0
1985	14,572	+ 3.0	25.8
1986	14,864	+ 2.0	26.4
1987	15,310	+ 3.0	27.0
1988	16,344	+ 6.8	29.3
1989	16,461	+ 0.7	29.3
1990	17,571	+ 6.7	29.7
1991	18,301	+ 4.2	30.5

African American Student Enrollment

African American enrollment continued its steady growth, which has averaged 5.6 percent per year for the past five years. In order to meet the shortage of African American faculty, more of these students need to be encouraged to seek a Ph.D. degree.

TABLE 4 African American Enrollment

Year	Number of African American Students	Percentage Annual Change	Percentage of Total Enrollment
1971	908	+ 12.4	2.8
1972	1,061	+ 16.9	3.2
1973	1,210	+ 14.0	3.6
1974	1,246	+ 3.0	3.4
1975	1,365	+ 9.6	3.3
1976	1,524	+ 11.6	3.5
1977	1,759	+ 15.4	3.9
1978	1,919	+ 9.1	4.1
1979	2,043	+ 6.5	4.2
1980	2,205	+ 7.9	4.4
1981	2,371	+ 7.5	4.7
1982	2,576	+ 8.6	4.9
1983	2,881	+ 11.8	5.2
1984	2,917	+ 1.2	5.2
1985	3,046	+ 4.4	5.4
1986	3,277	+ 7.6	5.8
1987	3,379	+ 3.1	6.0
1988	3,662	+ 8.4	6.6
1989	3,961	+ 8.2	7.1
1990	4,303	+ 8.6	7.3
1991	4,582	+ 6.5	7.6

Hispanic Enrollment

After a huge increase in 1990, Hispanic enrollment declined in 1991. Enrollment remains at its second-highest level ever, however. Given the shifting population and demographics in the United States and Canada, efforts of denominations to reach out to this group will continue to be important to the existing program of theological schools.

TABLE 5 Hispanic Enrollment

Year	Number of Hispanic Students	Percentage Annual Change	Percentage of Total Enrollment
1972	264		0.8
1973	387	+ 46.8	1.1
1974	448	+ 15.8	1.2
1975	524	+ 17.0	1.3
1976	541	+ 3.2	1.3
1977	601	+ 11.1	1.3
1978	681	+ 13.3	1.5
1979	822	+ 20.7	1.7
1980	894	+ 8.8	1.8
1981	955	+ 6.8	1.9
1982	1,180	+ 23.6	2.2
1983	1,381	+ 17.0	2.5
1984	1,314	- 4.9	2.3
1985	1,454	+ 10.6	2.6
1986	1,297	- 10.8	2.3
1987	1,385	+ 6.8	2.5
1988	1,415	+ 2.2	2.5
1989	1,490	+ 5.3	2.7
1990	1,904	+ 27.8	3.2
1991	1,629	- 14.4	2.7

Pacific/Asian Students

The numbers of Pacific/Asian American students have risen faster than those of any other ethnic constituency, during the past 14 years. Last year's increase was smaller than the average during that span, but was still the greatest increase of any ethnic constituency. The determination to provide an educated ministry is obvious in these statistics.

Table 6 Pacific/Asian Enrollment

Year	Number of Pacific/Asian American Students	Percentage Annual Change	Percentage of Total Enrollment
1977	494		1.1
1978	499	+ 1.0	1.1
1979	577	+ 15.6	1.2
1980	602	+ 4.3	1.2
1981	716	+ 18.9	1.4
1982	707	- 1.3	1.3
1983	779	+ 10.2	1.4
1984	1,130	+ 45.1	2.0
1985	1,195	+ 5.8	2.1
1986	1,393	+ 16.6	2.5
1987	1,645	+ 18.0	2.9
1988	1,963	+ 19.3	3.5
1989	2,065	+ 5.2	3.7
1990	2,439	+ 18.1	4.1
1991	2,643	+ 8.5	4.4

TABLE 5: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES IN THE U.S.A.

A separate tablulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A.

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church	1981	6,200	2,210,000	6,050
African Methodist Episcopal Zion Church	1991	3,000	1,200,000	2,500
American Baptist Churches in the USA	1990	5,808	1,535,971	5,351
The Antiochian Orthodox Christian Archdiocese of N. America	1989	160	350,000	250
Armenian Church of America, Diocese of the	1979	66	450,000	45
Christian Church (Disciples of Christ)	1990	4,069	1,039,692	3,744
Christian Methodist Episcopal Church	1983	2,340	718,922	2,340
Church of the Brethren	1990	1,095	148,253	1,084
Community Churches, International Council of	1991	398	250,000	NR
Coptic Orthodox Church	1990	42	165,000	49
The Episcopal Church	1990	7,354	2,446,050	8,040
Evangelical Lutheran Church in America	1990	11,087	5,240,739	10,083
Friends United Meeting	1991	526	54,945	306
General Convention, the Swedenborgian Church	1988	50	2,423	45
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000	610
Hungarian Reformed Church in America	1989	27	9,780	29
Korean Presbyterian Church in America, General Assembly	1986	180	24,000	200
Moravian Church in America				
Northern Province	1990	98	31,032	86
Southern Province	1990	55	21,269	56
National Baptist Convention of America	1956	11,398	2,668,799	7,598
National Baptist Convention, USA, Inc.	1991	30,000	7,800,000	30,000
Orthodox Church in America	1978	440	1,000,000	457
Philadelphia Yearly Meeting, Religious Society of Friends	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America	1960	162	282,411	141
Presbyterian Church (USA)	1990	11,501	3,788,009	10,308
Progressive National Baptist Convention, Inc.	1991	1,400	2,500,000	1,400
Reformed Church in America	1990	924	326,850	860
Russian Orthodox Church in the USA, Patriarchal Parishes	1985	38	9,780	37
Serbian Orthodox Church for the USA and Canada	1986	68	67,000	60
Syrian Orthodox Church of Antioch (Archdiocese of the USA and CAN)	1988	28	30,000	20
Ukrainian Orthodox Church in America (Ecumenical Patriarchate)	1986	27	5,000	36
United Church of Christ	1990	6,260	1,599,212	4,813
The United Methodist Church	1989	37,407	8,904,824	20,774
Total (32) bodies		142,945	46,829,961	117,372